

Rabbi Michael-ben-Pesach Portnaar

HEBLET

HEBREW LETTERS

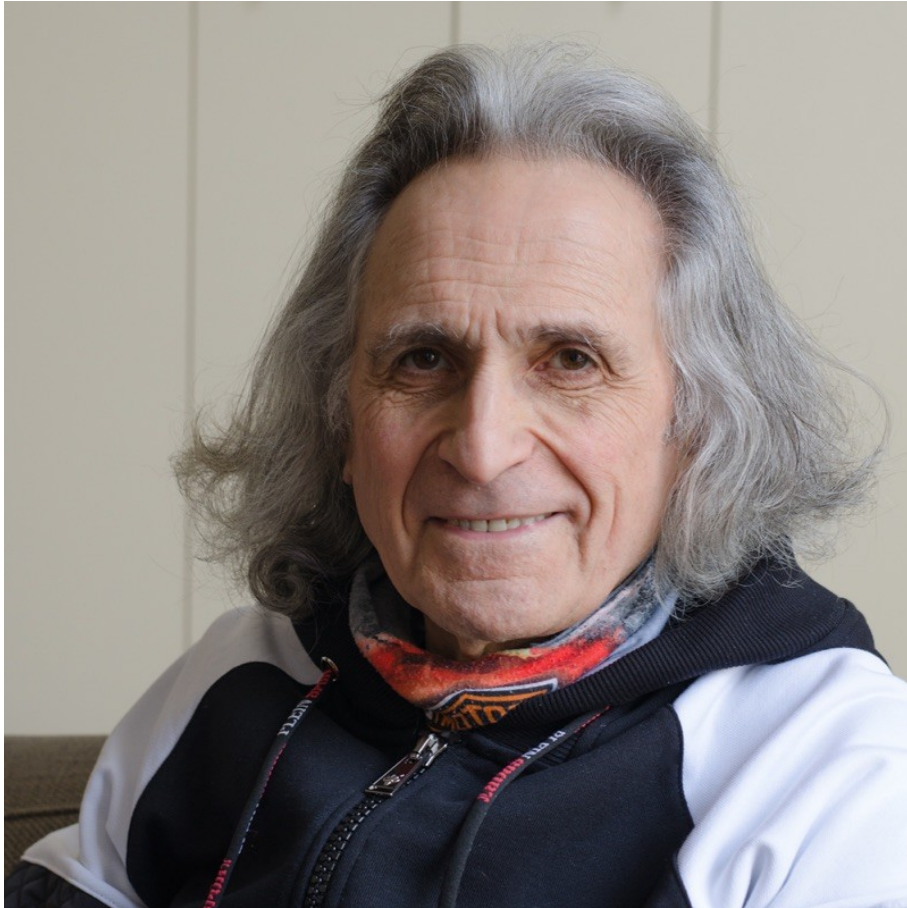
Part 2



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by

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Lesson №14

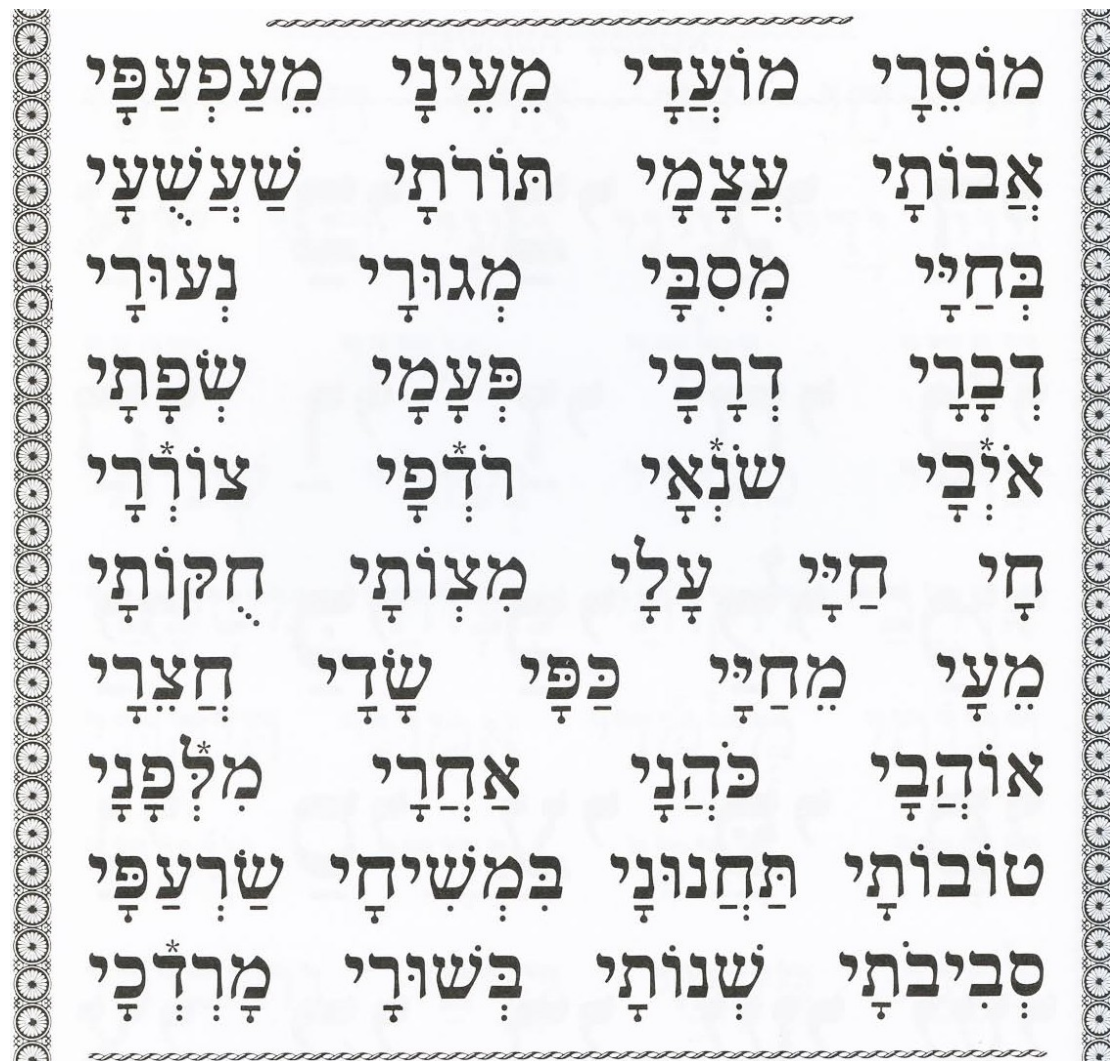
We see that this table is divided into two large columns. First, read by two on the right side, and then on the left:

יְשַׁמַּח	יִשְׁלַח	עָשִׂיתָ	שִׁבַּת
שִׁיחוּ	שִׁירוּ	שִׁשּׁוֹן	קָדוֹשׁ
יִשְׁבְּרוּ	יִשְׁבַּח	מִשְׁגָּב	מִנְשָׁכֹן
תִּשְׁשִׁישׁ	שִׁנִּית	מִבְּשִׁיר	שָׁלוֹם
שָׂרִים	שָׂרִים	שִׁמַּח	שָׁמַע
שָׁבַע	שָׁנִי	עָשָׂה	שָׁמִים
שָׁבָה	שָׁנָה	שִׁישִׁי	שָׁנִישִׁי
שָׁמָּה	שָׁמָּה	שִׁמְתִּי	עוֹשֶׁר
שָׁכַר	שׁוֹמֵר	עוֹשֶׂה	שׁוֹאֵל
שׁוֹרֵר	שׁוֹגֵג	נוֹשֵׂא	שׁוֹפֵט
עָשָׂר	נָשָׂר	כָּבַשׁ	כָּבַשׁ

קָדַשׁ	דָּרַשׁ	מִנְשָׁה	מִנְשָׁךְ	מִנְשָׁל
חָשַׁב	יָשַׁב	נִשְׁךְ	גִּנְשָׁן	חִנְשָׁן
נִשְׁה	עָשָׂר	עָשָׂק	בִּנְשֵׁת	חִנְשָׁךְ
לְלַבֵּשׁ	לְדַרְשׁ	לְפַרְשׁ	לְנַטֵּשׁ	
יִשְׁבֶּת	יִבְשֶׁת	נִחְשֶׁת	שְׁלִשֶׁת	
שְׁלֵשׁ	בִּיבֵשׁ	וִיחְבֵּשׁ	וִיחַלֵּשׁ	
מִנְשָׁכִי	מִנְשָׁלִי	מִקְנֵשׁ	הַקְנֵשֵׁט	
נָשָׂא	עָשָׂה	חָשָׂף	חִשָּׁף	
שִׁבַּר	שִׁרַק	שִׁרַר	שִׁרַף	
וּשְׁשָׁן	בְּעָשָׂר	עָשָׂהוּ	לְשַׁבֵּעַ	
וִיחַשֵּׁף	שִׁנְאִי	שִׁטְנִי	כִנְשָׂא	

שִׁבַּר – You see, at the top of the letter sin there is a dot that indicates that it is not a letter shin, but sin. And at the same time, it indicates the vowel cholam - the sound "o". Therefore, it is pronounced "sover"...

אֵי	בֵי	גֵי	דֵי
הֵי	וֵי	זֵי	חֵי
יֵי	כֵי	לֵי	מֵי
נֵי	סֵי	עֵי	פֵי
צֵי	קֵי	רֵי	שֵי
תֵי			



The last word **מְרֹדְכִי** is pronounced as “mordechai” because kamatz stands under mem, and in front of it, under the letter resh, there is shva, that is, a closed syllable, in which case kamatz is pronounced as “o”. But there are not many such words...

אֵי	בֵי	בֵי	גֵי	דֵי
הֵי	וֵי	זֵי	חֵי	טֵי
יֵי	פֵי	כֵי	לֵי	מֵי
נֵי	סֵי	עֵי	פֵי	פֵי
צֵי	קֵי	רֵי	שֵי	שֵי
תֵי		תֵי		

מְלִים בְּהִבְרוֹת מְרַכְבוֹת שֶׁל פִּתְחֵי בְּסִיוֹם "י"
הַנִּשְׁמָעֶת בְּמִבְטָא.

דִּי חֵי שֵׁי אַחֵי חֵי כַּפִּי
בְּנֵי יָדֵי עֵינַי מַעֵי רַעֵי שְׂדֵי
בְּגָדֵי יֶלְדֵי מְדָנֵי רְנָנֵי
בְּחֵי מְגוּרֵי נְעוּרֵי שְׁנוֹתֵי
אוֹהֲבֵי חֻקּוֹתֵי מִצּוֹתֵי מְשַׁפְּטֵי
רְבוֹתֵי מְלִמְדֵי אֲמוֹנֵי תִיקוֹנֵי
דְּבָרֵי דְרָכֵי נְדָרֵי שְׁפָתֵי
לְפָנֵי פַעֲמֵי קֶרְבֵי נְתִיבוֹתֵי
אֵיבֵי שְׁנָאֵי רֹדְפֵי צוּרֵי
אַבוֹתֵי אֲמָרֵי עֲצָמֵי אַחֲרֵי
מְרֹדְכֵי מִטְעֵי מַעֲדָנֵי שְׂבָתוֹתֵי

And here it turns out that kamatz, yud and vav are combined into one sound - “av”, “bav”, “vav”, etc.... As if the letter yud is hiding, it is not heard:

דָּיו	גָּיו	בָּיו	בָּיו	אָיו
טָיו	חָיו	זָיו	וָיו	הָיו
מָיו	לָיו	כָּיו	פָּיו	יָיו
פָּיו	פָּיו	עָיו	סָיו	נָיו
שָׂיו	שָׂיו	רָיו	קָיו	צָיו
		תָּיו	תָּיו	

שְׁלִישָׁיו	לִירְאָיו	עֲדוֹתָיו
מִדּוֹתָיו	פְּנוֹתָיו	פְּקוּדָיו
אֲהָבָיו	מַעֲשָׁיו	עֲבָדָיו
קִנְיָנָיו	מַפְעָלָיו	מִשְׁפָּטָיו
בְּחִירָיו	נְבִיאָיו	בְּרִיּוֹתָיו
יִלְדָּיו	יִרְאָיו	שְׁעָרָיו
לִפְנָיו	דְּבָרָיו	דְּרָכָיו
שְׁמוֹתָיו	שְׁנוֹתָיו	קְדוּשָׁיו
גְּדוּדָיו	מְנוּיָיו	קְרוֹאָיו
מִפְתָּיו	שׁוֹמְרָיו	זוֹכְרָיו
מְבַרְכָיו	רְחוּמָיו	קְהֵלוֹתָיו

What we learned in the previous table is already linked into words here.

The last sound “v” must be pronounced well and not turned into “f”.

Words in the table have a semantic load and indicate that the plural form of something belongs to him. For example: the word **אֲהָבָיו** – "Ohev" means to love, and "ohavav" is translated as "his beloved." The letter vav at the end indicates “his,” while the yud and kamatz under the letter vet indicate that it is a plural form. Or, for example, the word "mishpatav": "mishpat" is the law, and "mishpatav" is "his laws."

Then, with G-d's help, we will learn this when we finish this book and begin to study Shamati. This is a very special thing, it needs to be well developed...

דוי	גוי	בוי	בוי	אוי
טוי	חוי	זוי	ווי	הוי
מוי	לוי	כוי	פוי	יוי
פוי	פוי	עוי	סוי	נוי
שוי	שוי	רוי	קוי	צוי
תוי		תוי		

מילים המסתיימות ב"י" הנשמעת במבטא, ולפניה "ו" מלאפום. (*)

אָפּוּי	בָּנוּי	גָּבוּי	גָּלוּי
דָּוּי	דָּחוּי	הָגּוּי	הָמוּי
זָכוּי	זָרוּי	חָצּוּי	חָפוּי
כָּוּי	כָּרוּי	לָקּוּי	קָלוּי
מָנוּי	מָצּוּי	נָשּׁוּי	נָשּׁוּי
סָגּוּי	סָמוּי	עָדּוּי	עָטּוּי
פָּדּוּי	פָּנוּי	צָלוּי	צָפוּי
קָנוּי	קָרוּי	רָאוּי	רָצּוּי
שָׁנוּי	שָׁנוּי	תָּלוּי	תָּוּי
אָחוּי	דָּהּוּי	חָבוּי	עָשּׁוּי
בָּדּוּי	בָּלוּי	שָׁפוּי	שָׁתּוּי

In these words, there is also a grammatical form - the past participle, for example, "banuy" - is built, "galuy" - is revealed, etc...

מלים המסתיימות ב"י" הנשמעת במבטא,
ולפניה "ו" מלאפום.*

אוי	בטוי	גלוי	גנוי
דחוי	דכוי	הגוי	והוי
זכוי	חלוי	חטוי	טווי
כבוי	כווי	כנוי	כסוי
לבוי	לווי	לקוי	מצוי
מנוי	מלווי	נבוי	נסוי
נקוי	נצוי	סגוי	סכוי
עלוי	ענווי	פנווי	פצוי
צווי	צפוי	רבוי	רפוי
רצוי	רשוי	שווי	שנווי
שפוי	שסוי	תהוי	תווי

In the following table, the dot in the letter hey also has a grammatical meaning, which indicates that something belongs to "her". For example: "la" - her, "ba" - in her, etc...

מפיק "ה" (*)				
לָהּ	בָּהּ	אוֹתָהּ	אִישָׁהּ	בֵּיתָהּ
עִמָּהּ	חֲגָהּ	כִּדָּהּ	כִּפָּהּ	יָדָהּ
גִּבָּהּ	כָּמָהּ	נָגָהּ	תָּמָהּ	תִּלָּהּ
אֵינָהּ	חִילָהּ	נִרָהּ	עֵינָהּ	נִצָּהּ
מִצָּאָהּ	מְקוֹמָהּ	שְׁנָתָהּ	שְׁלָלָהּ	
נִפְשָׁהּ	נִדְרָהּ	עֲוֹנָהּ	שְׁנֵאָהּ	
שְׁמִנָּהּ	הִדְרָהּ	הַמוֹנָהּ	שְׁכָרָהּ	
חֶלְבָּהּ	לֶחֱמָהּ	יְבוּלָהּ	לְמִינָהּ	
מִפְרִיָּהּ	מִטּוֹבָהּ	לְתוֹכָהּ	בְּבִנְיָנָהּ	
בְּרֵאתָהּ	יִצְרָתָהּ	נִפְחָתָהּ	מִשְׁמָרָהּ	
לְטָלָהּ	וּלְהַחֲזִירָהּ	גְּאֻלָּהּ	לְשִׁמָּהּ	

(*) בנוגע למפיק "ה" עיין בעמוד רה.

You see, in the penultimate row there is an asterisk above the letter mem, and there are two dots (shva) under mem itself, which means that this is a mobile shva seam, that is, there is no full stop after mem, but the sound "e" is slightly heard, it links to the next letter. For example: the word "meshamra", there is no complete closure of the sound "m", but it

smoothly goes into the "er", leaving some kind of tone after itself. Or here is the next word: "litla", there is no complete stop neither in pronunciation before shva, but there is still a little extra overtone, like the unstressed sound "e".

And in the word "g'ala" (third in the last row), there is no longer an asterisk and a separation just occurs. He showed us this asterisk so that we would simply know it, but in principle, it is not indicated anywhere... In the word "lish-ma", there is also a complete stop, you cannot say "lishma", we say this, of course, in the lessons, but you need to say "lish-ma," that is, separate it all.

Lesson №15

Here he gives us such an interesting phenomenon when the first syllable has kamatz, and the second has a colon plus kamatz, in which case both of them are pronounced as the sound “o”. And the combination of a colon and the vowel patach is pronounced as “a.” The A colon plus segol sounds like a short “e”.

צורת החטפים. שלשה חטפים ישנם, ואלה הם: *

חטף-קמץ :

אֶהְיֶה	זֶהְרִי	טֶהְרָה	אֶנִּיָּה
יֶאֱכַל	יֶעֱמַד	הֶעֱבַר	פֶּעֱלוּ
עֶמָרִים	חֶדְשִׁים	עֶפְרַיִם	צֶהְרִים

חטף-פתח :

עֶנְנוּ	אֶבִּיר	יֶעֱקֹב	רֶחֱמִיו
לַעֲשׂוֹת	מוֹעֲדִי	אַחֲרוֹן	חֲזַק
הֶאֱזִינוּ	עֲדַת	חֲסִידָיו	עֲבָדָיו

חטף-סגל ::

אֶמֶת	אֶמֹר	אֶהוּב	נֶאֱמַן
אֵיל	נֶאֱחֵז	אֶסֶף	אֶכּוּל
אֶמוֹנָתוֹ	אֶחֶסֶה	הֶאֱזִין	אֶעֱנֶה

פִּרְגִּי קִרְיָה.

בְּמַלִּים הַמְסַתִּימוֹת בְּ- "נוֹן" סוּפִית קְמוּצָה,
בְּסוּף הַמֶּלֶךְ.

וְתַהֲיֶיךָ וְתַכֶּהֶיךָ וְתֹאמְרֶךָ
וְתִגְשֶׁךָ וְתִירְאֶךָ וְתַחֲיֶיךָ^{*}
וְתִשְׁקֶיךָ וְתִצָּאֶךָ וְתִקְרְאֶךָ
תִּשְׁבֶּךָ וּמִצָּאֶךָ תִּמְצָאֶךָ
תִּבְאֶךָ תַּהֲיֶיךָ וְתִבְלַעֶךָ
וְתַהֲרֶיךָ וְתִלְדֶּךָ וְתִפּוּצָאֶךָ
לְכֶךָ קִרְאֶךָ וְתִשְׁתַּחֲוֶיךָ

דָּגֵשׁ חֶזֶק (*).

הַתּוֹרָה הַקְּדוֹשׁ הַנּוֹרָא הַשָּׁלֵם
שִׁבְת הַגְּדוֹל הַגְּדָה הַשּׁוֹאֵל
אֲדִיר אֲמִיץ קוֹנֵנו לְצִיּוֹן
מִהֲלָל מְשַׁבַּח תְּפִלּוֹת תִּקְבֵּל
אֶתָּה חֲנוּן מִבֵּיט וְסֶלַח
נִזְכֹּר נִכְתָּב עֲמָךְ לְחַיִּים
מְשִׁיב הַגְּשָׁם יִשְׁמַח לְכֹל
נִסִּים טַבַּע קִבֵּץ קַבּוּץ
קַבּוּל הַדָּם הַזֵּיהַ הַזֵּהָב
מִדּוֹת הַיָּם הַשְּׂדֵה הַיַּעַר
שִׁבְת מִתְנָה לְעַמּוֹ לְבַדּוֹ

(*) דָּגֵשׁ חֶזֶק, הוֹרָאָתוֹ לְבִטָּא אֶת הָאוֹת הַדְּגוּשָׁה בְּחוּזֶק, כְּאִלּוּ הִיְתָה כְּפוּלָה, וְהִרְאֵשׁוּנָה מִהַכְּפֹל בְּשׁוֹא נָח. כְּמוֹ: "שִׁבְת", מִבְּטָאִים אֶת הַ"ב" בְּחוּזֶק, כְּאִלּוּ אָמְרוּ "שִׁבְ-בְת".

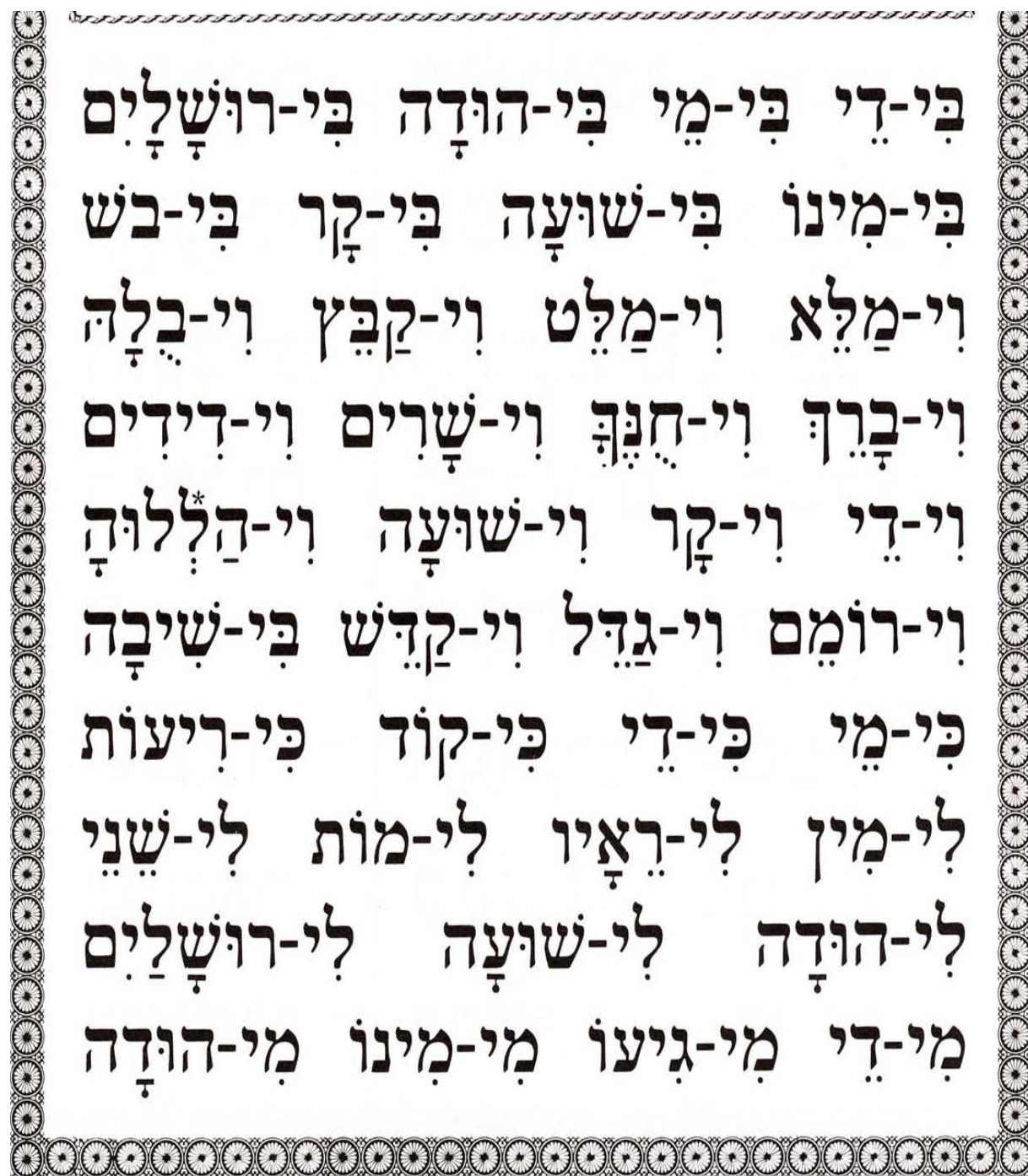
שָׁא בָּאוֹת דְּגוּשָׁה.

שָׁא בָּאוֹת דְּגוּשָׁה. מִבְּטָאוֹ כְּפוּל. שָׁא־נַח וְשָׁא־נַע.

כְּמוֹ בֶסֶס־סֶבֶךְ, וְכֵן כָּלֵם.

הַבְּכוֹר	הַנְּשָׁמוֹת	בֶּסֶבֶךְ
כָּלְכֶם	הַנְּשִׁבוּעָה	הַדְּבָקִים
מִבְּכוֹר	הַנְּשִׁלִּישִׁי	הַתְּלוּיִם
מִלְּפָנֶיךָ	הַפְּנִימִי	הַכְּנַעֲנִי
מִפְּנֵי	הַנְּשִׁלָּמִים	הַנְּשִׁבִיעִי
לְטָלָה	הַקֶּלְעִים	הַזְּכָרִים
קִדְשָׁנוּ	נִשְׁתָּהָא	עַמֶּךָ
סִפְרוּ	תִּצְרְנִי	שִׁגְבָנוּ
וַתְּהִי	בִקְשׁוֹ	נְשִׁיכֶפֶר
זִמְרוּ	גִּדְלוּ	שִׁמְחָנוּ

Here he divides all the words into two syllables. For example: “bi” is a preposition, but it is written as a prefix, and he separates it so that we would see two words in this, but in principle, this is already one:



א-פּוֹכּוֹ בּ-זֹזוֹ גּ-זֹזִי ט-לֵלִי
גּ-לֵלוֹ דּ-לֵלוֹ צּ-לֵלוֹ שּ-לֵלוֹ
הּ-לֵלִי הּ-לֵלוֹ יָהּ-לֵלוֹ מָהּ-לֵלִים
הּ-נָנִי הּ-נָנוּ רַ-נָּנוּ רַ-נָּנָה שּ-גָגַת
כּוּ-נָנָה כּוּ-נָנְהוּ עוּ-רָרָה עוּ-רָרִים
עוּ-לָלָה עוּ-לָלִי עוּ-לָלִים חוּ-גָגִים
זִ-מָּמוּ זוּ-מָּמִים סוּ-בָּבִים סוּ-כָּכִים
רוּ-מָּמִי רוּ-מָּמוּ רוּ-מָּמוֹת דוּ-בָּבוֹת
אַהּ-לָלָה רַ-בָּבוֹת גוּ-לָלִים זוּ-קָקִים
וּישוּ-רָרוּ וּירוּ-מָּמוּ וּיָהּ-לֵלוּ
הִתַּח-נָנוּ הִתַּהּ-לֵלוּ הִתַּפּ-לֵלוּ

Keep in mind, in words where kamatz is under the first letter, and the next is a closed syllable, you need to say "o" instead of "a". For example: Ofefu, Bozezu, Gozezu, etc....

Here, the letter vav is read as a consonant:

תַּרְגִּיל קְרִיאָה ראשון
שֶׁל חוֹלָם בָּאוֹת "ו", בְּלִי "ו" נִסְתַּתֶּרֶת אַחֲרֶיהָ.

ע-וֹן	וַע-וֹן	מַע-וֹן	בַּע-וֹן
ע-וֹן	בַּע-וֹן	כַּע-וֹן	לַע-וֹן
ע-וֹנוֹ	ע-וֹנָה	ע-וֹנוֹת	ע-וֹנָנוּ
ע-וֹנִי	בַּע-וֹנִי	לַע-וֹנִי	מַע-וֹנִי
ע-וֹנָךְ	ע-וֹנְךָ	ע-וֹנָה*	ע-וֹנְכִי
ע-וֹנְתִי	ע-וֹנְתִיו	ע-וֹנְתֵיכֶם	
עַד-וֹתִיךָ	בַּעַד-וֹתִיךָ	מַעַד-וֹתִיךָ	
עַד-וֹתִיו	וַעַד-וֹתִיו	וּבַעַד-וֹתִיו	
מַצ-וֹתִיךָ	בְּמַצ-וֹתִיךָ	לְמַצ-וֹתִיךָ	
בְּמַצ-וֹתִיו	לְמַצ-וֹתִיו	וּבְמַצ-וֹתִיו	
מַצ-וֹת	מַצ-וֹתִי	מַצ-וֹתִי	

תְּרַגִּיל קְרִיאָה שְׁנִי

שֶׁל חוֹלָם בָּאוֹת "ו", בְּלִי "ו" נִסְתָּרָת אַחֲרֶיהָ.

[illegible]

מלים המסתימות ב- "ך" סופית קמוצה.

אֹדֶךָ	תֹּדֶךָ	מִמֶּךָ	וַיַּחֲנֶךָ
דִּיךָ	תִּשָּׁבֶךָ	אַצִּיךָ	אַנְקֶךָ
אַרְאֶךָ	אַעֲנֶךָ	וְאַחֲזֶךָ	מִצִּיךָ
אַשְׁלִיחֶךָ	יִשְׁנֶנָּה	אַקְבִּצֶךָ	
יַעֲזֹבֶךָ	לִי־סֶרֶךָ	תִּמְגֶּנֶךָ	
אַהֲלִילֶךָ	אַזְמִירֶךָ	אַשְׁחִירֶךָ	
אַקְרֶאךָ	אַרְוִמֶּמֶךָ	תִּסּוּבְּכֶךָ	
אַבְרָכֶךָ	יִסְעֲדֶךָ	אַשְׁבַּעֶךָ	
אַעֲזֹבֶךָ	וְאַמְצֶאךָ	וַיֵּאָהֲבֶךָ	
יֵהֱלִילֶךָ	וַיַּעֲזֹרֶךָ	וְאַחֲלִצֶךָ	
תִּקְדֶּמֶךָ	וְתֵהֱלִילֶךָ	וַיְבָרְכֶךָ	

And here is a very interesting thing: at the last letter we first pronounce the vowel, and then the letter itself. For example: "koach", "moach", etc...

פֶּתַח גְּנוּבָה "ח"

בבוא אחרי התנועות הגדולות צירה חירק חולם שורק אות "ח"
בסוף המלה, ותחתיה פֶּתַח, כמו: מִזְבֵּחַ, היא נקראת כֶּאלו
היתה כתובה "אלף" לפני האות "ח", והאלף מתבטאת עם
הפֶּתַח, ואות "ח" בשוא-נח. כמו: מִזְבַּח.

כַּח	מַח	נַח	לוֹחַ	רוּחַ	שִׁיחַ
יָרַח	זוּרַח	לוֹקַח	רוֹקַח		
זוֹבַח	מִזְבֵּחַ	רִיחַ	נִיחוּחַ		
אוּרַח	בוּטַח	בוּרַח	פוּרַח		
אָרִיחַ	מָשִׁיחַ	מַסִּיחַ	מַסִּיחַ		
פוֹתַח	יִפְתָּח	פָּתוּחַ	פָּתוּחַ		
נִזְבַּח	מִטְבַּח	צוּמַח	מִצְמִיחַ		
הוֹכִיחַ	תּוֹכִיחַ	סוֹלַח	לְסוֹלַח		
לְהַנִּיחַ	הַמְנִיחַ	יְנוּחַ	מָנוּחַ		
לְשַׁבֵּחַ	לְהַשְׁתַּבֵּחַ	לְמַשׁוּחַ	לְמַרוּחַ		
שָׂמַח	מְשַׁמֵּחַ	שׁוֹלַח	מְשַׁלַּח		

Further, the second application, but this time with the letter ayin, where ayin itself is not pronounced, but only the vowel under it is pronounced:

פֶּתַח גְּנוּבָה "ע"

בבוא אחרי התנועות הגדולות צירה חירק חולם שורק אות "ע"
בסוף המלה, ותחתיה פֶּתַח, כמו: מִשְׁמִיעַ, היא נקראת כְּאֵלוֹ
היתה כתובה "אלף" לפני האות "ע", והאלף מתבטאת עם
הפתח, ואות "ע" בשוא-נח. כמו: מִשְׁמִיעַ.

אֹדִיעַ	מוֹדִיעַ	הוֹדִיעַ	לְהוֹדִיעַ
שָׁמוֹעַ	לְשָׁמוֹעַ	שׁוֹמֵעַ	מִשְׁמִיעַ
הִשְׁבַּעַ	הִשְׁבִּיעַ	אֲשַׁבַּעַ	מִשְׁבִּיעַ
יוֹשִׁיעַ	וּמֹשִׁיעַ	לְהוֹשִׁיעַ	תּוֹשִׁיעַ
שָׁבַעַ	לְשָׁבַעַ	וּמִשְׁבִּיעַ	הַמִּשְׁבִּיעַ
אֲכַנִּיעַ	הֲכַנִּיעַ	וּמַכְנִיעַ	וְתַכְנִיעַ
בִּנְסַעַ	נִסֵּעַ	וְנִסַּעַ	תַּסִּיעַ
הִזְרִיעַ	לְזָרוֹעַ	זָרוֹעַ	מִזְרִיעַ
הִנּוּטַעַ	לְנִטּוֹעַ	נִטּוֹעַ	נָטִיעַ
בּוֹלַעַ	קוֹלַעַ	צוֹבַעַ	פוֹרַעַ
גָּבִיעַ	יִצִּיעַ	הוֹפִיעַ	רָקִיעַ

And the third application, you see, the letter hey with a dot, here the sound "ha" is pronounced a little bit. For example, the first word: "gavoha", etc...

פֶּתַח גְּנוּבָה "ה"

בְּבוֹא אַחֲרֵי הַתְּנוּעוֹת הַגְּדוּלוֹת צִירָה חִירָק חוֹלָם שׁוּרָק אוֹת "ה"
בְּסוּף הַמֶּלֶךְ, וְתַחֲתֶיהָ פֶּתַח, כְּמוֹ: גְּבוּהָ, הִיא נִקְרָאת כְּאִלוּ הִיְתָה
כְּתוּבָה "אֵלֶף" לִפְנֵי הָאוֹת "ח", וְהָאֵלֶף מִתְּבַטֶּאת עִם הַפֶּתַח,
וְאוֹת "ה" בְּשׂוּא-נָח. כְּמוֹ: גְּבוּאָהּ.

גְּבוּהָ	מַגְבוּהָ	כְּגְבוּהָ	הַגְבוּהָ
מַגִּיהָ	יַגִּיהָ	הַגִּיהָ	לְהַגִּיהָ
נָגוּהָ	נוֹגֶהָ	כְּנָגֶהָ	לְנָגֶהָ
כְּמוּהָ	לְכֻמָּהָ	כְּמִהָ	כְּמוּהָ
תְּמִיהָ	מִתְמִיהָ	תְּמוּהָ	תְּמוּהָ
הַתְּמִיהָ	יַתְמִיהָ	לְתֻמָּהָ	מִתְמִיהָ
לְהַתְמִיהָ	מִתְמִיהָ	שִׁיתְמִיהָ	שִׁיתְמִיהָ

הַעֲרָה: יֵשׁ חֲזָנִים הַמִּתְפַּלְלִים בְּיָמִים נוֹרָאִים, וְאֵינָם יוֹדְעִים אֵת כָּלְלֵי
הַפֶּתַח הַגְּנוּבָה. יִחְזְרוּ הֵיטֵב עַל הַפֶּתַח הַזֶּה, וְה' יִקְבַּל תְּפִילוֹתֵיהֶם.
לְדוּגְמָא:

וְעַל כָּלָם אֵלֹהֵי סְלִיחוֹת. סְלַח לָנוּ. מְחַל
לָנוּ. כִּפֹּר לָנוּ:
מִלִּפְנֵי אֲדוֹן חוּלֵי אֶרֶץ, מִלִּפְנֵי אֵלֹהֵי
יַעֲקֹב:

וִי	יֵת	וִיתֵ	רוֹמֵם	וִיתְרוֹמֵם
וְהֵ	הֵשׁ	וְהֵשׁ	כָּמַת	וְהֵשְׁכָּמַת
וְעֵ	עֵר	וְעֵר	בֵּית	וְעֵרְבֵית
וְהֵ	הֵכ	וְהֵכ	נָסַת	וְהֵכְנָסַת
וִי	יֵת	וִיתֵ	פָּאֵר	וִיתְפָּאֵר
לֵה	הֵמ	לֵהֵמ	שִׁיל	לֵהֵמְשִׁיל
וִי	יֵשׁ	וִיֵּשׁ	תַּבַּח	וִיֵּשְׁתַּבַּח
וְתֵ	תֵל	וְתֵל	מוֹד	וְתֵלְמוֹד
וְהֵ	הֵת	וְהֵת	פַּיִס	וְהֵתְפַּיִס
דֵת	תֵפ	דֵתֵפ	תַח	דֵתֵפְתַח
וְשֵ	שֵמ	וְשֵמ	תֵם	וְשֵמְתֵם

You see, he first makes one part of the word, then adds one more to it, then another one, so to say by syllables... then he combines them and we get the whole word.

At the top of the next page, one thing that we can learn is the Names of the Creator, which are used in the prayer book, not only in the prayer book, their spelling is also used in the Torah... we will learn it in the Zohar, in the otivot "The letters of Rabbi Hamenuna Saba", where HaVaYah says: "My Name is not pronounced in the same way as It is spelled." Why? We will learn it from Zohar, now this is not the place...

השם בכתוב	ההגוי והקריאה הנכונים של השם	כונות פשטיות בהזכרת שמותיו של הקדוש ברוך הוא ⁽⁴⁾
יהוה	אֱלֹהִים	אדון הכל היה הוה ויהיה
יהוה	אֱלֹהִים	תקיף ובעל היכולת ובעל הכוחות כולם היה הוה ויהיה
אֱלֹהִים	אֱלֹהִים	אדון הכל
יְיָ ⁽¹⁾	אֱלֹהִים	אדון הכל היה הוה ויהיה
יְיָ ⁽²⁾	אֱלֹהִים	תקיף ובעל היכולת ובעל הכוחות כולם היה הוה ויהיה
יְיָ ⁽³⁾	אֱלֹהִים	אדון הכל
אֱלֹהִים	אֱלֹהִים	תקיף ובעל היכולת ובעל הכוחות כולם

Look, here we see 3 columns, each of 7 rows. We look from right to left. In the first row, above, is the Name, as it is written in the Torah, in the prayer book. And you see, 4 letters are written: Yud, Hey, Vav, Hey, that is, the name HaVaYah, but it cannot be pronounced like this, when we say "HaVaYaH - we turn the letters around and pronounce them not in the order as they are written.

In the second column, it is already indicated how it is read. You can read it yourself. There is a ban on pronouncing the Name of the Creator in vain, for then you splash out the place where you have your Temple, and splashing it out, on whom will you rely then? All energy must be there, it is the eternal energy that takes you higher from the forces of gravity...

In the left column we see how this name is pronounced. And this Name is "Adon Hakol" - "Lord of all." You see, it's pronounced differently. And below it is added "He was, is and will be."

And in the second row, lower, it seems the same letters stand: Yud, Hey, Vav, Hey that is HaVaYaH, but with nekudot, with vowels that correspond to the Creator's Name - Elokim (His Name in Katnut), and this means that it must be pronounced like Elokim (we pronounce "ka" instead of "ha" so as not to pronounce the Name in vain). Further, he tells us what this Name means, but it is not written for Kabbalists and we, in principle, do not need it - we

ourselves know about it. He writes that this Name indicates His power, and that He has all the powers, and also "He was, is and will be," that is, Elokim, behind whom is HaVaYaH.

In the third row, the Name of the letters Alef, Dalet, Nun, Yud, pronounced - Adon Hakol. It is used in the manifestation of HaVaYaH, the Creator, in Malchut.

The following Name is the same as in the first line, only in abbreviated form.

Then, the 5th Name is an abbreviated form of the Name, which was indicated in the second line.

And in the 6th row, we also see the abbreviation of the Name of the Creator: Alef, Dalet, Nun, Yud - which means "Lord of the World."

And the last, this is Elokim, as it is, that is, Elokim is written and read in the same way.

Perhaps this is all about this course. The rest is texts from the prayer book, but you and I will not go through them, you yourself can try to go through it a little bit. And from the next lesson, we will begin to read line by line, and to analyze grammatically, Kabbalistic texts from the book Shamati.

Lesson №16

From here on, we begin to study the Shamati book, reading Kabbalistic texts and putting into practice the knowledge that we received from previous Heblet lessons.

Shamati is a famous book compiled by Baruch Ashlag based on what he heard from his legendary father. Work with this book is spiritual and is on a par with the book of Ashlag - Slavei haSulam.

Article 1

אין עוד מלבדו

There is no one but Him

Literally will be like that:

אין	eyn	no
עוד	od	yet
מלבדו	milvado	except Him

1) – the word milvado is structured like this:

- “mi” is the preposition “from”, “except”, and prepositions in the holy language can stand both separately and be combined with the word that they define.
- “levad” is “only”.
- the ending "o", it usually indicates that it belongs to “him”, that is, something related to him.

It turns out: "No except only Him." This does not sound English, but for us the meaning is important now, that is, to see, to feel the construction of the language, and not the translation itself. Translation is just an addition, and the whole point is that we would gradually become completely autonomous, taking sources and dealing with them. This should be my greatest desire, and not to listen to one or the other of the living teachers who say something there and I must look into his eyes and adamantly rely only on him. Of course, you need to rely on the teacher, but strive to read the sources yourself. And in this direction we are starting to work...

In the next line, he tells us when it is written and where it comes from:

שמעתי א' יתרו תש"ד

שמעתי א'	Shamati Alef
יתרו	Yitro
תש"ד	tashad

- 1) – Yitro – is a chapter of the Torah.
- 2) - Tashad – is the shortened indication of the year in which this article was written. Tav is 400 + shin (300) + dalet (4) = 704, that is in the year 704. Something is missing? Yes, 5000 is missing, but Hebrew is a very concise language, everyone knows anyhow, that we already live 5000 years, it is not necessary to write about it, therefore only 704 is indicated. So at the end it becomes year 5704 as of the moment of the creation of the world.

הנה כתוב "אין עוד מלבדו", שפירושו, שאין שום כח אחר בעולם,
שיהיה לו יכולת לעשות משהו נגדו יתברך.

So, it is written: "There is no other than He" which means that there is completely no other power in the world that would have the ability to do anything against Him the Blessed.

הנה	hine	so
כתוב	chatuv ¹	(is) written
"אין עוד מלבדו"	eyn od milvado ²	there is no other than He
שפירושו	she-pirusho ³	that its meaning is (explanation)
שאין	she-eyn	that (there is) no
שום	shum	completely (absolutely) nothing
כח	koach	power (m)
אחר	acher	another (m)
בעולם	ba-olam ⁴	In the world
שיהיה	she-yih'yeh ⁵	that (would) be
לו	lo ⁶	His
יכולת	yachol ⁷	ability (power)
לעשות	la-asot ⁸	(to) do
משהו	ma-shehu ⁹	anything
נגדו	negdo ¹⁰	against Him
יתברך	yitbarach	Blessed (be He)

1) – "כתוב" here you need to pronounce "chatuv", because the first word in front of him (הנה) ends with "hey", and this is like an open syllable, a vowel, and if the next word begins with one of those three letters that can change with pronunciation - kaf, bet, pe, then they are pronounced like chaf, vet or fe.

«Chatuv» is the passive voice in the past tense, that is, not "is written", but "has been written».

2) – "Ein od milvado" - remember this expression very well. When you are bothered by some thoughts, and you feel that you are not plunging in the right direction, and you are all in the material, say to yourself from the inside: "Ein od milvado"... again, and again... At first it can be gloomy, but gradually, you come to the point that you start to dance from the inside. You have to say it in such a way that you connect with what you say internally.

3) "Pirusho" - from the word "pirush" - "explanation", "clarification" (we always need to look for the root of the word), and the ending "o", as we already know, indicates "his". Literally it turns out: "that his explanation", but we just say: "that the sense (meaning) of this (verse) in that...". The meaning of what? That which has already been indicated: that there is no other than Him.

4) - Bet, which joins at the beginning of the word, can have the meaning "in", "with", and then we will see that it can lead to the fact that an adverb is obtained from the word.

5) - Here we meet again at the beginning of the word "she", which translates as "what", "to". Often, when after the letter shin stands the letter "yud" and a verb in the future tense, this combination translates as "that would", plus a semantic verb.

"She-ye hi" from the word "hayah" - "to be." "She" - "that would", "yehi" - will be, and together it turns out "that would be".

6) - "Lo" - "his", "of him" (of this force). In Hebrew, the word "power" is "koach" of the masculine gender. You always need to keep track of which gender has one or another word. For example, in Russian the word "force" is of the feminine gender, and we see that women of this nation do the hardest work, work hard both in the kitchen and on the railway (well, that's it, a little joke)...

7) - "Yachol" - from the word "yachol" - "to be able".

8) - "La-asot" - the letter Lamed standing in front always indicates that it is an indefinite form of the verb: "to do", "to read", etc.... Inside the word "laasot" - "to do", the word "oseh" is hidden, and as we remember, the world of Assiyah is a world of action. As a rule, "ayin" and "shin" inside a word have the meaning "to do".

9) - "Ma-shehu", the letter mem at the beginning of this word indicates "what", "she" - "what", "hu" - "he", and all this became one word: "anything".

10) - "Neged" is "against", and "negdo", with a vav at the end, indicates "him", it turns out: "against Him".

Gradually, we will see that all this will fall into place, and will not seem to us hieroglyphs. We will read, study, and do not notice how all this becomes normal. Also, you need to try to read yourself at home, repeat... move on.

ומה שהאדם רואה שיש דברים בעולם שהם מכחישים פמליא
של מעלה, הסיבה היא, מטעם שכך הוא רצונו יתברך

And the fact that a person sees that there are things in the world, that they refute
the family (retinue) of the upper [world], the reason for this is because of the
fact that such is His desire of the Blessed.

ומה	u-ma ¹	and that
שהאדם	she-ha-adam ²	that a man
רואה	Ro-e	sees
שיש	she-yesh	that there is (there are)
דברים	dvarim ³	things
בעולם	ba-olam	in the world
שהם	she-hem	that they
מכחישים	machachishim ⁴	deny
פמליא	familia	retinue (family)
של	shel	<i>particle indicating genitive</i>
מעלה	mala	height
הסיבה היא	hasiba hi ⁵	reason (f) she (it – therefore)
מטעם	mi-taam ⁶	because of
שכך	she-kach	that so
הוא	hu	<i>Is using the pronoun 'He')</i>
רצונו	retzono ⁷	His wish
יתברך	Yitbarach	Blessed (be He)

1) - The letter Vav is here, as the conjunction “and”. It is read as “v”, but before some letters (במפּו), if it is used as a conjunction, it is pronounced as “u”.

“Mah” is “what,” but here we translate as “that.”

2) - “Adam” is a man, and “ha” is a definite article.

3) - “Davar” - “word”, “thing”, “deed”.

4) - "Mahachishim" - in this word there are three letters: kaf, chet and shin, which mean
- "refute", "deny."

5) - In Hebrew, the verb “to be” is not used in the present tense. Because the only existence is in the present. In order to point to it, personal pronouns are used (he, she, we). In the past and future tenses, such a verb exists (hayah, yehi).

And also here, there is the pronoun “hi” indicating time, and the word “hasiba”: “siba” is the reason, and the letter hey at the end of a word related to a noun, as a rule, means the feminine gender. It turns out: " And the reason for this is in that."

6) - “Mi” - “because of”, “taam” - “taste”, as well as “reason”. The translation turns out: "because of the reason of that."

7) - From the word “ratzon” - “desire”.

Lesson №17

וזהו בחינת תיקון, הנקרא "שמאל דוחה וימין מקרבת".

And this is the aspect of correction called: "The left pushes away, and the right brings closer".

וזהו	ve-zehu	And this (m) is
בחינת תיקון	bechinat tikun ¹	aspect of correction
הנקרא	ha-nikra ²	called
שמאל	smol	left (<i>hand</i>)
דוחה	dochah ³	pushes away
וימין	ve-yamin	and the right
מקרבת	me-karevet ⁴	brings closer

1) - We know the word "Bechina", and why here - "Bechinat"? So, there is such a phenomenon in this language called "smichut" - this is when, due to the conjugation of two or more words into one whole, a new concept arises. They are interconnected so that between them you can imaginarily insert the question "Of What?" Or "Whom?", That is, the genitive case, belonging to each other. This is a very important phenomenon, so I dwell on it. Take a close look at it.

So, here it's the same: usually "Bechina" is feminine, and if the defining word (as a rule, this is the first word, but there may be several) is of the feminine gender in singular form, then the letter Tav is added to it. It turns out the following combination: the Aspect of "What?" – of correction.

2) - "Nikra" - "is called", and when "ha" is added in front of the verb form, the participle is obtained: "ha-nikra" - "called".

3) - "Dochah" - the root of "dalet" and "chet". This is a form of the present tense verb. There are 7 forms of verbs, we will gradually learn them. There is a different form of their writing, as well as semantic verbs. And they vary in form, and this is one of them. As we see, in the present. tense in the finite form of the verb, on second place is the letter vav, which tells us that the present tense of the verb is here. It would be nice to notice it for yourself. We do not consider grammar on its own – in order to know, but our task now is to read and understand Kabbalistic texts with it.

"Dochah" is of the feminine gender (she pushes away), and "docheh" is of the male gender (he pushes away). In this case, we cannot determine to which gender this word belongs, only by writing a vowel it can be seen. How do we know that this is feminine? From the context: "... v'yamin m'karevet (mekarevet)" - "... and the right brings closer." We see that "m'karevet" is feminine, and then it is clear that the first word "pushes away)," also feminine.

4) - "M'karevet" is the root, the basis of this word is kuf, resh, bet: "karav" is "getting close", this is a very important word for us. Hence the word itkarvut. The sacrifice brought to

the Temple was called “korban,” and the letter “n” (nun) at the end of the word simply forms a noun. You see, it is impossible to translate into any language in the world this amazing connection of the holy language with the essence of action, process... Look, the word “karev” has three letters: kuf, resh, bet, meaning getting close to something or someone, so the word “korban” - “sacrifice”, comes from this. Previously, the person who sinned made a sacrifice in the Temple, he gave it, instead of laying himself down, and thus corrected himself. So, making a sacrifice (korban), the person at the same time has the intention to get closer to the source of life, to purify himself and feel the life force in himself, the one that he took away from himself by having sinned. And he sinned by absorbing into himself selfishly, and because of the tikun of creation, it turned out that he lost his vitality, the Light, separated from the source and broke away from the umbilical cord.

In many verbs of the present tense, as we said above, the letter Vav stands on second place, but there is another form of the verb - semantic, in which there is no this phenomenon. “M’karevet” is an active action, an active form of a verb called Piel (it doesn’t matter what it’s called, we don’t need these names, just see what it is). The letter mem at the beginning of this word indicates the present tense of this verb, and also that it is a reinforced verb - “brings it closer”. At the end, the letter tav is added, which indicates that it is the feminine gender in present tense.

Each time, going through bit by bit: a little bit of reading, a little bit of applied grammar (it is not for us the main thing), and at the same time, also kabbalistic concepts - all of this, over time, will give us a big apparatus.

Lesson №18

כלומר, מה שהשמאל דוחה, זה נכנס בגדר של תיקון.

That is, what the left pushes away is included in the definition (frame) of correction.

Literally:

כלומר	klomar ¹	as they say
מה	mah ²	what
שהשמאל	she-ha-smol ³	that left (<i>hand</i>)
דוחה	dochah	pushes away
זה	zeh ⁴	this (<i>m</i>)
נכנס	nichnas ⁵	enters
בגדר	ba-geder ⁶	in a frame
של	shel	<i>particle indicating genitive</i>
תיקון	tikun	of tikun (of correction)

1) - “Lomar” is an infinitive of the verb “speak”, and “klomar” is literally: “as they say”, but it can be translated - “that is.” The first letter is kaf, before the word "lomar", this is a comparative particle of "as."

2) - We will teach at the very beginning of the Zohar what “mi” and “mah”, “who” and “what” are. “Who” is the upper world, Binah, and “what” is the lower, Malchut.

3) - “ha” is a definite article

4) - “Zeh” - “this”, a masculine pronoun, despite the fact that it ends with the letter hey (we already know that nouns and adjectives ending on hey are usually feminine). There are two genders in this language: either masculine or feminine (in the likeness of the upper worlds), but there is no middle one. Interesting yes? The language of Holiness, eternal beings, and in it there is no neuter gender. Most languages have a neuter form, but this one does not!

5) - “Nichnas” - the root of this word is kaf, nun and samech, with the meaning “to enter”. And Nun ahead, means that it is the verb Nifal, which conveys the semantic structure of the verb in a passive form. This is one of the seven verbs - “binyan”, one of the seven constructions in the holy language, which is very important in meaning. You see, this verb is pronounced like this: “nichnas” - “nifal”. There is such a grammatical category when describing verb constructions, conjugations, etc., a verb having three letters is used: pe, ayin, lamed. And depending on how it sounds, all sorts of combinations of these letters are used. Remember this if you want, but grammar is not the main thing for us.

6) - “B” is a frequently encountered preposition that is used as the prefix “in”, “with” .

“Geder” - literally translates as “fence”, but figuratively it matters the definition of something, that is, to give something a definition you need to protect it. Also here: "ba-gadar shel Tikun" - "this is included in Tikun (or in the frame of Tikun)."

זאת אומרת, שישנם דברים בעולם, שבאו מלכתחילה על
הכוונה להטות את האדם מדרך הישר, שעל ידיהם הוא נדחה
מקדושה

This means that there are things in the world that came originally with the intention (with meaning) to lead a person away from the path, from the direct path, that through them he pushes off from holiness.

זאת	zot ¹	this (<i>f</i>)
אומרת	omeret ²	says, speaks, means to say
שישנם	she-yesh-nam ³	that there are (they)
דברים	dvarim ⁴	things (words, deeds)
בעולם	ba-olam	in the world
שבאו	she-bau ⁵	which come
מלכתחילה	mi-le-cha-tchilah ⁶	originally
על	al	on (with)
הכוונה	ha-kavanah	intention
להטות	le-hatot	drive away , lead away (incline to error)
את	et	<i>accusative</i>
האדם	ha-adam	the man (human)
מדרך	mi-derech ⁷	from the way
הישר	ha-yashar	straight
שעל ידיהם	she-al yadechem ⁸	that through them
הוא	Hu	he
נדחה	nidche ⁹	pushes off
מקדושה	mi-kedushah ¹⁰	from holiness

1) - “Zot”, this is a demonstrative pronoun, the same as “zeh” - “this”, only feminine. As a rule, words (these can be verbs) in the feminine present tense end with the letter tav.

2) - “omeret” - literally “speaks,” but it sounds a little so that you can make a mistake, so we translate “means”. This is the form of the present tense verb, feminine in the 3rd person - “she says”, and if you need to say “he says”, then “omer”. As we see, for the formation of feminine gender in the present tense, the letter tav is added at the end. And so in most cases.

3) - Literally - “what are they”, but we don’t translate it, here we mean the plural of masculine gender.

“Yesh” means “is,” and in a beautiful language a suffix may be added indicating in which person it is said.

4) - “Davar” (Dalet, Bet, Resh) is the “word”, “thing”, and “dvarim” is “words”, “things”. Even in this, we can trace the connection between the word and the thing: the thing is material, and the word, it already has some kind of a robe.

5) - “She” - here, it is better to use shin not as “what”, but as “which”. “Bau” - Bet and Alef mean “come”, and “u” at the end indicates that this past tense in the 3rd person is plural.

6) - “Mi” - “from”, lamed is the preposition “to”, kaf is also the preposition “as”, and “techila” (tav, chet and lamed) is already the word “beginning”.

7) - “Mi” - “from”, “derech” - “path”, feminine, despite the fact that it is masculine in form.

8) - “she” - “what”, al-yad is a double word: “al” - “on”, “yad” - “hand” - literally it turns out “on the hand”, but means “through this”. “Hem” at the end, indicates the 3rd person of the masculine gender.

9) - “Nidche” is a piel, a passive form of a verb.

10) - As a rule, if we read Kabbalistic texts, then “Kedushah” is always Chochma.